The First Epistle General of Peter

The Greek Text of the Nestle-Aland 28th Edition ("NA28")
combined with the Robinson-Pierpont ("RP") 2005 edition;
The agreement thereof in black text;
otherwise, the NA28 in green text and the RP in red;
with critical footnotes containing the data from the
Novum Testamentum Graecum Editio Critica Major

With a new English Translation

by David Robert Palmer

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The First Epistle of Peter
ΠΕΤΡΟΥ Α

Chapter 1

1Pe 1:1 Πέτρος ἀπόστολος Ἰησοῦ Χριστοῦ ἐκλεκτὸς παρεπιδήμως διασπορᾶς Πόντου, Γαλατίας, Καππαδοκίας, Ἀσίας, καὶ Βιθυνίας. ¹

¹Peter, an apostle of Jesus Christ, to the elect who are sojourners of the Diaspora in Pontus, Galatia, Cappadocia, Asia and Bithynia,

1Pe 1:2 κατὰ πρόγνωσιν θεοῦ πατρός, ἐν ἀγίασμῳ πνεύματος, εἰς ὑπακοὴν καὶ ῥαντισμὸν αἵματος Ἰησοῦ Χριστοῦ· χάρις ὑμῖν καὶ εἰρήνη πληθυνθείη.

²select according to the foreknowledge of God the Father by sanctification of the Spirit for obedience and the sprinkling of the blood of Jesus Christ; may grace and peace be multiplied to you.

1Pe 1:3 Εὐλογητός ὁ θεὸς καὶ πατήρ του κυρίου ἤμων Ἰησοῦ Χριστοῦ, ὁ κατὰ τὸ πολὺ αὐτοῦ ἔλεος ἀναγεννήσας ἡμᾶς εἰς ἐλπίδα ζώσαν δι' ἀναστάσεως Ἰησοῦ Χριστοῦ ἐκ νεκρῶν,

³Blessed be the God and Father of our Lord Jesus Christ, who according to the greatness of his mercy has given us second birth, into the hope of salvation, because of the resurrection of Jesus Christ from the dead,

1Pe 1:4 εἰς κληρονομινὰν ἀφθαρσίαν καὶ ἁμαρτανον καὶ ἁμάραντον, τετηρημένην ἐν οὐρανοῖς εἰς υμᾶς ἐντὸς ἐκαταλυθήναι ἐν καιρῷ ἐσχάτῳ.

⁴into an inheritance that is incorruptible, unimpaired, and unfailing, reserved in heaven for you,

1Pe 1:5 τοὺς ἐν δυνάμει θεοῦ φρουρομένους διὰ πίστεως εἰς σωτηρίαν ἐποίημι ἀποκαλυφθήναι ἐν καιρῷ ἐσχάτῳ.

⁵who are being guarded by the power of God, through faith, for the salvation made ready to be revealed in the end time,

1Pe 1:6 ἐν χαίρετο, ὀλίγον ἠρτε ἐν ἔτοιν λυπηθέντας λυπηθέντες ἐν ποικλοὺς πειρασμοῖς,

⁶in which you exult, though you still have distress for a little while if necessary in various trials,

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¹ There is a complete absence of the Greek definite article in this whole verse. With place names, the article is used only for special reasons. Here in 1:1 the addressees are being characterized and are the focus. The fact that they are sojourners is the emphasis, the focus is on their being aliens to, their not belonging, in these places being mentioned.

² There is the absence of the definite article in this whole verse. With place names, the article is used only for special reasons. Here in 1:1 the addressees are being characterized and are the focus. The fact that they are sojourners is the emphasis, the focus is on their being aliens to, their not belonging, in these places being mentioned.
1Pe 1:7 ἵνα τὸ δοκίμιον ὑμῶν τῆς πίστεως πολυτιμότερον πολὺ τιμώτερον ἐκ τοῦ ἀπολλυμένου διὰ τυρώς δὲ δοκίμαζομένου εὐρέθη εἰς ἐπαίνον καὶ δόξαν καὶ τιμήν τιμήν καὶ εἰς δόξαν ἐν ἀποκαλύψει Ἰησοῦ Χριστοῦ.

7 which happen so that the testing of your faith, much more valuable than gold which perishes, but is tested through fire, may be found out in praise and glory and honor when Jesus Christ is revealed,

1Pe 1:8 ὑμῶν ἄγαπάτε, εἰς τὰ άνεκαλλήτω καὶ δεδοξασμένη.

8 whom you love without having seen, in whom you believe, still not having looked upon; yet you exult with a joy that is indescribable and full of glory,

1Pe 1:9 κοιμώμενοι τὸ τέλος τῆς πίστεως ὑμῶν σωτηρίαν ψυχῶν.

9 obtaining for yourselves the goal of your faith: the salvation of your souls.

1Pe 1:10 Περὶ ἑς σωτηρίας ἐξεζήτησαν καὶ ἐξηραύνησαν προφητεύσαντες, ὑποτάσσωντες πολλακίς τοις κακοῖς ἑρῴωις ὑποτάσσετε, ὑπὸ τὸν θεὸν τὸν ὁμορροφόρον, ὅπως καὶ ὑμεῖς ἐχάριτος τηρήσετε τοῦτο ταῦτα αὐτοῦ. 11 τοιαῦτα ὁ μέγας ἔραβος γέγονεν, ὁ ἀνατιθέμενος ἄρα τὸ δόξαν καὶ τιμήν καὶ εἰς τά αὐτὰ ὑμῖν ὑποτάσσεσθε. Ὑπότασσον τὴν κακίαν ἐν τῇ κακίᾳ, ἐν τῷ πάθει ἑαυτῶν ἀμοιβαίᾳ, ὡς τῇ κακίᾳ τῶν κατʼ ὑμᾶς ἔραβων. Ὑπότασσετε τὸν χάριν, ὡς τὸν χάριν τοῦ θεοῦ πολλακιτερὸν, ὡς τὸιαύτα ὑμῖν πολλακιτεροῦν ὑποτάσσετε.
1 Pe 1:12 οίς ἀπεκαλύφθη ὅτι οὐχ ἔαυτος ὑμῖν ἡμῖν δὲ διηκόνουν αὐτά, ἀ νῦν ἄνηγγελή ὑμῖν διὰ τῶν εἰαγγελισμένων ὑμᾶς ἐν πνεύματι ἀγίῳ ἀποσταλέντι ἀπ’ οὐρανοῦ, εἰς ἐπιθυμοῦσιν ἄγγελοι παρακύψαι.

13 It was shown to them it was not for themselves but for you they were being stewards of these things, which have now been announced to you through those who evangelized you in the Holy Spirit sent from heaven. Which things the angels wish they could look into.

1 Pe 1:13 Διὸ ἄναζωσάμενοι τὰς ὀφθάς τῆς διανοίας ὑμῶν, νησιώτες τελεῖως ἐλπίσατε ἐπὶ τὴν φερομένην ὑμῖν χάριν ἐν ἄποκαλύψει Ἰησοῦ Χριστοῦ.

13 Therefore, girding up the loins of your mind, being completely sober, place your hope on the grace being brought to you at the revelation of Jesus Christ.

1 Pe 1:14 ὡς τέκνα ἑσάκος, μὴ συσχηματιζόμενοι ταῖς πρότερον ἐν τῇ ἀγνοίᾳ ὑμῶν ἐπιθυμίαις,

14 Like obedient children, not fashioning yourselves to the longings you had in your former ignorance,

1 Pe 1:15 ἀλλὰ κατὰ τὸν καλέσαντα ὑμᾶς ἄγιον καὶ αὐτοὶ ἄγιοι ἐν πάσῃ ἀναστροφῇ γενήθητε,

15 but rather, in accordance with the holy one who called you, you must become holy as well, in all your conduct.

10 1:12a txt ὑμῖν (“y’all”) Ἐ Φ Α Β Κ Λ Ψ 049 0142 33 307 623 1175 1243 1735 1739 2464 2805 lat-v,t syr rh cop sa,bo geo TG WH AT VS BG RP SBL NA28 // ὑμῖν (“us”) bas-sel cyr lat-hi syr TR // lac Ἐ 81 093 0206 0247 0285 1575.

11 1:12b txt ἐν Ν Α Β Κ Λ Ψ 049 0142 307 623Z 1175 1243 1739 lat-s cop sa,bo TR AT VS BG RP NA28 // omit Ἐ Φ 82 A B Ψ 33 623T 2464 2805 cyr did lat-c,v,t TG WH SBL // inderminate cop sa,bo syr TG Ἐ 81 048 093 0206 0247 0285 1575.

12 1:13a The Greek says νησιώτες τελεῖως ἐλπίσατε, “being sober completely hope.”

“being completely sober, hope” Syriac SBL TNIV

“being sober, hope completely” AT VS RP BG TYN ASV DRB WEB WEY EMTV GEN GNB ISV NASB ESV NIV NRSV

“be sober, and hope to the end” KJV

“being fully sober, set your hope completely”?!?! NET Is this an error in translation?

13 1:13b While most interpreters read this phrase ἐν ἄποκαλύψει Ἰησοῦ Χριστοῦ as “the grace being brought to you when Jesus Christ is revealed” (as a future event), some read it as “the grace being offered to you with the revelation of Jesus Christ,” such as the Darby translation, and Tyndale. Tyndale says “the grace brought unto you by the declaring of Jesus Christ.” The reason I went with a future event, is because that is how Peter uses this same phrase ἐν ἄποκαλύψει Ἰησοῦ Χριστοῦ earlier in this epistle, at 1:7, “may be found out to result in praise and glory and honor when Jesus Christ is revealed.”

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1Pe 1:16 διότι γέγραται Ἡγιοὶ ἐξεσθε, ὅτι ἐγὼ ἂγιος +εἰμί.

16because it is written: "You shall be holy, because I am holy."

1Pe 1:17 Καὶ εἰ πατέρα ἐπικαλείσθη τὸν ἄπροσωπολήμπτος κρίνοντα κατὰ τὸ ἐκάστου ἔργουν, ἐν φόβῳ τὸν τῆς παροικίας ύμων χρόνον ἀναστράφητε:

17And if you invoke as Father him who without respect to faces judges the work of each person, spend this time of your sojourning in fear,

1Pe 1:18 εἰδότες ὅτι οὐ φθαρτοῖς, ἀργυρίῳ ἢ χρυσίῳ, ἐλυτρώθητε ἐκ τῆς ματαίας ύμων ἀναστροφῆς πατρισπαραδότου,

18knowing it was not with corruptible things, silver or gold, that you were redeemed from the futile way of life passed on to you from your ancestors,

1Pe 1:19 ἀλλὰ τιμῶ αἵματι ὡς ἁμοῦ ἢμόμου καὶ ἀσπίλου Χριστοῦ,

19but rather with blood very dear, as of a lamb without blemish or defect, the blood of Christ,

1Pe 1:20 προεγνωσμένου μὲν πρὸ καταβολῆς κόσμου, φανερωθέντος δὲ ἐπὶ ἐσχάτων ἐσχάτων τῶν χρόνων ὑμῶν

20foreknown before the foundation of the world, but manifested in the latter of times for your sakes,

1Pe 1:21 τοὺς δὲ αὐτοῦ πιστοὺς πιστεύοντας εἰς θεόν τὸν ἐγείραντα αὐτὸν ἐκ νεκρῶν καὶ δόξαν αὐτῷ δόντα, ὡστε τὴν πιστίν ύμων καὶ ἐλπίδα εἰς θεόν.

21who by way of him are believers in God, the one who has raised him from the dead and given him glory; so your faith and hope are in God.

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14 1:16a ἐξεσθε ph2 Ν A B C Ψ 33 307 623 1175 1243 1735 2464 2805 clm lat-v TG WH SBL NA28 // γένεσθε K P 049 0142 1739 TR // γένεσθε L AT VS BG RP // lac ph74 ph91 048 093 0206 0247 0285 1575. The lat-s,t copies, bo syR,p,h versions support γένεσθε or γίνεσθε.

15 1:16b γέγραται Ἡγιοὶ ἐξεσθε ὅτι ἐγὼ ἂγιος A* TG NA28

γέγραται Ἡγιοὶ ἐξεσθε διότι ἐγὼ ἂγιος K clm

γέγραται Ἡγιοὶ ἐξεσθε διότι ἐγὼ ἂγιος εἰμὶ ph72

γέγραται Ἡγιοὶ ἐξεσθε διότι ἐγὼ ἂγιος εἰμὶ A2 C 307 2464 2805 lat-v

γέγραται Ἡγιοὶ ἐξεσθε διότι καγὼ ἂγιος λέγει κύριος εἰμὶ 1175

γέγραται Ἡγιοὶ ἐξεσθε διότι καγὼ ἂγιος εἰμὶ 623

γέγραται Ἡγιοὶ ἐξεσθε διότι ἐγὼ ἂγιος εἰμὶ 33 1243

γέγραται Ἡγιοὶ ἐξεσθε διότι ἐγὼ ἂγιος B SBL

γέγραται Ἡγιοὶ ἐξεσθε διότι ἐγὼ ἂγιος εἰμὶ ψ

γέγραται Ἡγιοὶ ἐξεσθε διότι ἐγὼ ἂγιος [εἰμὶ] WH

γέγραται Ἡγιοὶ γίνεσθε διότι ἐγὼ ἂγιος εἰμὶ L AT VS BG RP

γέγραται Ἡγιοὶ γίνεσθε διότι ἐγὼ ἂγιος εἰμὶ 049*

γέγραται Ἡγιοὶ γίνεσθε διότι ἐγὼ ἂγιος εἰμὶ K P 049c 1739 TR lac ph74 ph83 048 093 0206 0247 0285 1575.

16 1:19 I have realized that my American readers do not understand this rendering, though in the rest of the English speaking world, the word “dear” is a synonym of “expensive” or “precious.” For example, my math teacher in 3rd grade, who was a Maori from New Zealand, Dean Samuels, when he saw a fancy pen I had, said, “That must have been dear.” Yet, in American English, dear still overlaps in meaning with precious, when referring to a person we love.


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1Pe 1:22 Τὰς ψυχὰς ὑμῶν Ἡγικότες ἐν τῇ ὑπακοῇ τῆς ἀληθείας +διὰ πνεύματος ἐις φιλαδελφίαν ἀνυπόκριτον ἐκ καθαράς καρδίας ἀλλήλους ἀγαπήσατε ἐκτενῶς,

22) Having purified your souls by obedience to the truth toward brotherly love, love one another earnestly from a pure heart,

1Pe 1:23 ἀναγεγεννημένοι οὐκ ἐκ σποράς φθαρτής ἀλλὰ ἀφθάρτου, διὰ λόγου ζωήν θεοῦ καὶ μένοντος: +εἰς τὸν αἰῶνα

23) Having been regenerated, not by corruptible seed but by incorruptible, through the living and abiding word of God;

1Pe 1:24 διότι πάσα σάρξ ὡς ἄρτος, καὶ πάσα δόξα αὐτῆς ἀνθρώπου ὡς ἁνθος χόρτου· ἔξηράνθη ὁ χόρτος, καὶ τὸ ἂνθος +αὐτοῦ ἔξηπτεν·

24) because all flesh is like grass, and all its glory like the flower of grass. The grass dries up, and its flower falls off,

1Pe 1:25 τὸ δὲ ρῆμα κυρίου μένει εἰς τὸν αἰῶνα. τοῦτο δὲ ἐστιν τὸ ρῆμα τὸ εὐαγγελισθὲν εἰς ύμᾶς.

25) but the word of the Lord abides for ever. And this is the word that was announced to you.

1 22a:22 txt omit ψ72 N A B C Ψ 33 1243 1739 2464 2805 lat-v copsa,bo syrph eth TG WH VS SBL NA28 // διὰ πνεύματος K L P 049 0142 307 623 1175 1735 lat-s TR AT BG RP // lac ψ74 ψ81 048 093 0206 0247 0285 ε1575.

20 22b:22 txt καθαράς καρδίας N* rell. grk. lat-t copsa,bo syrph, tr [WH] AT VS BG RP NA28* // καρδίας A B 1852 lat-v TG SBL // καρδίας ἀληθινής N* lat-c,s // lac ψ74 ψ81 048 093 0206 0247 0285 ε156 ε590 ε1938 ε1126 ε14425 ε1575. *The editors of the NA28 / ECM2 consider the readings with/without καθαράς to have equal weight.

21 22a:23 txt omit ψ72 N A B C Ψ 33 1243 1735 1739 2464 2805 did lat-v copsa,bo syrph eth TG WH VS SBL NA28 // +εἰς αἰῶνα 623 // +εἰς τοὺς αἰῶνας arm // +εἰς τὸν αἰῶνα K L P 049 0142 307 1175 did lat-s syrp TR AT BG RP // lac ψ74 ψ81 048 093 0206 0247 0285 ε1575. Note: though I listed lat-s and syrp with the TR and RP, they do not attest to the presence or absence of the article.

22 24a:24 txt α- ως ψ72 B C K L P 049 0142 623 1175 1243 2464 2805 TR TG WH AT BG RP SBL NA28 // b- ὡς εἰς N* // c- omit N* A Ψ 33 307 1735 1739 lat-s syrpms, h ṭ // a/b lat-v,t copsa,bo syrphms, hms arm // lac ψ74 ψ81 048 093 0206 0247 0285 ε1575.

21 24b:24 txt α- δόξα αὐτῆς ψ72 N* Ψ 33 307 623 1175 1243 1735 1739 2464 2805 syrphms TG WH VS SBL NA28 // b- δόξα αὐτοῦ N* // c- δόξα σαρκὸς lat-t // d- δόξα ἀνθρώπου K L P Ψ 049 0142 lat-c arm TR AT BG RP // a/b lat-s,v copsa,bo syrph,hms geo eth // lac ψ74 ψ81 048 093 0206 0247 0285 ε1575. The phrase δόξα ἀνθρώπου is probably an assimilation to the LXX of Isaiah 40:6.

21 24c:24 txt omit ψ72 N A B Ψ 33 623 1735 2464 2805 lat-v syrph arm TG WH VS SBL NA28 // +αὐτοῦ C K L P 049 0142 307 1175 1243 1739 (lat-s) geo TR AT BG RP // indiscriminate copsa,bo eth // lac ψ74 ψ81 048 093 0206 0247 0285 ε1575.

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Chapter 2

1Pe 2:1  Ἀποθέμενοι οὖν πάσαν κακίαν καὶ πάντα δόλον καὶ ὑποκρίσεις καὶ φθόνους καὶ πάσας καταλαλίας,
1Pe 2:2  ὡς ἀρτιγέννητα βρέφη το λογικὸν ἀδόλον γάλα ἐπιποθήσατε, ἵνα ἐν αὐτῷ αὐξηθῆτε εἰς σωτηρίαν—εἰς σωτηρίαν,
1Pe 2:3  εἶπεν εἰς γεύσασθε ὑποκρίσεις καὶ φθόνους, ὑποκρίσεις καὶ φθόνους καὶ φθόνους.
1Pe 2:4  Ἀνχρώπων μὲν ἀποδεκατημαζόμενο παρὰ δὲ θεῷ ἐκλεκτὸν ἔντιμον
1Pe 2:5  Ἐπὶ καταγωγῆς ἡμῶν, ὡς λίθοι το κοινωνίας τινα, χρηστῶν ὡς δόλων καὶ διαρρήψσασθε ἐν χρήσε ὕποκρίσεως καὶ ὑποκρίσεως καὶ ὑποκρίσεως.
1Pe 2:6 διότι περιέχει ἐν γραφῇ Ἰδοὺ τίθημι ἐν Σιὼν λίθον ἄκρογωνιαν ἐκλεκτόν ἔντιμον, καὶ ὁ πιστεύων ἐπὶ αὐτῷ οὐ μὴ καταιχυμθῇ.

6 because it is contained in scripture: "Behold I lay in Zion a chosen precious corner foundation stone, and the person believing on it will be by no means disappointed."

1Pe 2:7 ὑμῖν οὖν ἡ τιμὴ τοῖς πιστεύοντις ἀπειθοῦσιν ἀπειστοῦσιν δὲ λίθος λίθον δὲν ἀπεδοκιμασάν ὅ ὀικοδομοῦντες οὕτως ἐγεννήθη εἰς κεφαλὴν γωνίας.

7To you therefore who believe, value, but to those refusing to believe, it is a stone the builders rejected. This one turns out to be for the head of the corner, and a rock of downfall for those who stumble at the word by disobeying, to which in fact they have been appointed.

1Pe 2:8 καὶ λίθος προσκόμματος καὶ πέτρα σκανδάλου· οἱ προσκόπτουσιν τῷ λόγῳ ἀπειθοῦντες εἰς ὃ καὶ ἐπέκεισαν.

8yet also a stone of stumbling, and a rock of downfall for those who stumble at the word by disobeying, to which in fact they have been appointed.

1Pe 2:9 Ὁμείς δὲ γένος ἐκλεκτόν, βασιλείαν ἱεράτευμα, ἐθνός ἄγιον, λαὸς εἰς περιποίησιν, ὅπως τὰς ἀρετὰς ἐξαγγείλητο τοῦ ἐκ σκότους ύμας καλέσαντος εἰς τὸ θαυμαστὸν αὐτοῦ φῶς.

9But you are a chosen race, a royal priesthood, a holy nation, a people for a treasured possession, so you may proclaim the virtues of him who called you out of darkness into his marvelous light;

1Pe 2:10 οἱ ποτε οὐ λαὸς νῦν δὲ λαὸς θεοῦ, οἱ οὐκ ἠλείμενοι νῦν δὲ ἐλεηθέντες.

10who were not ever a people, but now are a people of God; ones who were not pitied, but now are pitied.

1Pe 2:11 Ἀγαπητοί, παρακαλῶ ὡς παροίκους καὶ παρεπιδήμους ἀπέχεσθαι τῶν σαρκικῶν ἐπιθυμιῶν, ἀπίνες στρατεύονται κατὰ τῆς ψυχῆς.

11Beloved, I exhort you: as sojourners and aliens, abstain from fleshly lusts, which war against the soul;

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1Pe 2:12 **having your conduct good among the gentiles, in order that while they denounce you as evil-doers, by observing your good works they may glorify God in the day of visitation.**

1Pe 2:13 **Submit to every human authority for the Lord’s sake, whether to a king as he is highly placed,**

1Pe 2:14 **or to governors, as they are the Lord’s agent for vengeance on evil-doers and praise of well-doers;**

1Pe 2:15 **(for you are a chosen race, a royal priesthood, a holy nation, that you may declare the excellences of him who called you, who is glory, who is power, who is both wisdom and power,)**

16because so is the will of God: by doing good to silence the ignorance of foolish people;

1Pe 2:16 **as free, yet not having the freedom for a pretext for wrongdoing, but for being servants of God.**

1Pe 2:17 **pάντας τιμήσατε, το γενιτό του θεού, ἄγαθοτοιντας φιμούν τήν τῶν ἀρφόνων ἀνθρώποιν ἁγνωσίαν.**

17Honor all persons, love the brotherhood, fear God, honor the king.

1Pe 2:18 **Οἱ οἰκεταὶ ὑποτασσομένοι ἐν παντὶ φόβῳ τοῖς δεσπόταισιν, ὃι μόνοι τοῖς ἁγαθοῖς καὶ ἐπιεικεῖσιν ἄλλα καὶ τοῖς σκολοίς.**

18House servants, submit yourselves in all fear to your masters, not only to good and forbearing ones but also to the harsh.

1Pe 2:19 **τοῦτο γάρ χάρις εἰ διὰ συνείδησιν θεού ὑποφέρει τις λύπας πάσχων ἀδίκος.**

19For this gains favor if because of consciousness of God anyone bears up under griefs they are suffering unjustly.

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38 2:12a txt ἐν τοῖς ἔθνεσιν ἔχοντες καλῆν Ν Α B C Ψ 307 623 1175 1735 1739 2805 clem lat-v,t geo TR TG WH VS SBL NA28 // ἐν τοῖς ἔθνεσιν καλῆν ἔχοντες Ψ72 1243 arm // ἔχοντες καλῆν ἐν τοῖς ἔθνεσιν K L P 049 0142 AT BG RP // indeterminate lat-k,c cop sa,bo syr,h eth // lac Ψ74 Ψ81 048 093 0206 0247 0285 33 §1575.


40 2:12c txt α-τὰς ἐποπτεύοντες Ψ72 Ν B C Ψ 307 1175 1243 1739 arm geo TG WH VS SBL NA28* // Ψ72 1243 307 623 1735 2464 2805 arm geo TR AT BG RP // υποπτεύουσας 2805 // a/b lat cop syr // lac Ψ74 Ψ81 048 093 0206 0247 0285 §1575. *The editors of the NA28 / ECM2 consider the two readings a/b to have equal weight.

41 2:13 txt ωὗρ Ν Α B C Ψ 33 1243 1735 §1575 antioch eus nil-anc lat-c,v cop sa,bo syr,h eth TG WH VS SBL NA28 // οὐν K L P 049 0142 307 623 1175 1739 2464 2805 antioch syr,h TR AT BG RP // lac Ψ74 Ψ81 048 093 0206 0247 0285.

42 2:16 txt θεοῦ δούλου Ψ72 Ν B C K Ψ 307 623 1175 1739 2464 TG WH VS SBL NA28 // δούλου Ψ72 Ν B C K Ψ 049 0142 33 1243 1735 2805 clem TR AT BG RP // indeterminate lat cop syr arm geo // lac Ψ74 Ψ81 048 093 0206 0247 0285 §1575.

43 2:17 txt ἀγαπάτε Ψ72 Ν Α B C Ψ 049c 0142 33 307 623 1175 1243 1735 1739 2805 TR TG WH AT VS SBL NA28 // ἀγαπάτε K L P 049* 1575 Ψ74 048 093 0206 0247 0285 §1575.

For what glory is it if when sinning and buffeted for it you endure? But if when doing good and suffering for it you endure, this gains favor with God.

For you were called to this, because Christ also suffered, on your behalf, leaving for you an example that you should follow in his steps;

he who did no sin, neither was any guile found in his mouth;

who when being insulted, did not insult in return; who when suffering mistreatment made no threat, but committed himself over to him who judges righteously;

who himself in his body carried our sins up onto a tree, in order that by dying to sins, we might live to righteousness; by whose bruise you have been healed.

For you were like sheep wandering astray, but now you have returned to the shepherd and overseer of your souls.

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Chapter 3

1Pe 3:1 Ὑμεῖς ἡ γυναῖκας ὑποτασσόμεναι τοῖς ἱδίοις ἀνδράσιν, ἵνα καὶ εἰ τινὲς ἀπειθοῦσιν τῷ λόγῳ διὰ τῆς τῶν γυναικῶν ἀναστροφῆς ἄνευ λόγου κερδηθῆσονται.

1Likewise wives, submit yourselves to your own husbands, in order that even if any of them disobey the word, they will be gained without a word by the conduct of their wives.

when they observe your pure conduct, mixed with reverence for them.

1Pe 3:3 ὅν ἐστο ὑμᾶς ἢ ἐξεσθεν ἐμπλοκής τριχῶν καὶ περιθέσεως χρυσῶν ἢ ἐνδύσεως ἰματίων κόσμος,

3Whose adornment let it not be the outward, of the plaiting of hair, wearing of gold ornaments, or the decoration of putting on clothing.

1Pe 3:4 ἀλλʼ ὁ κρυπτὸς τῆς καρδιῶς ἀνθρωπος ἐν τῷ ἀφθάρτῳ τοῦ πραέως πραέως καὶ ἰουχίου πνεύματος, ὃ ἐστιν ἐνόπιον τοῦ θεοῦ πολυτελές.

4but rather of the hidden person of the heart, adorned with the incorruptible beauty of a meek and quiet spirit, which adornment in the eyes of God is very highly prized.

1Pe 3:5 οὕτως γὰρ ποτε καὶ αἱ ἡγαίαι γυναῖκαι αἱ ἐλπίζουσαι εἰς ἐπί θεοῦ ἐκόσμου ἢματας, ὑποτασσόµεναι τοῖς ἱδίοις ἀνδράσιν,

5For indeed that is how holy women hoping in God have always adorned themselves, submitting to their own husbands;

1Pe 3:6 ὡς Σάρρα ὑπήκουσεν τῷ Ἀβραάμ, κύριοιν αὐτῶν καλοῦσα· ἢς ἐγενήθητε τέκνα ἀγαθοποιούσα καὶ μὴ φοβοῦµενα μηδεµίαν πτούσιν.

6like how Sarah obeyed Abraham, calling him master. Ὅσες δαughters you have become, doing good, and not fearing any terror.

52 3:1a txt αἱ γυναῖκες Ψ² K L P C Ψ 049 093 0142 33 1175 1243 1739 2464 2805 TR AT [VS] BG RP NA28 // γυναῖκες Φ³ Ψ² Κ L T G WH SBL // δὲ καὶ αἱ γυναῖκες 307 // lac Ψ⁷ 048 0206 0247 0285. The witnesses lat-a,v and cop²sa indicate the absence of any conjunction, but are indeterminate as to presence of the article. The witnesses lat-t cop²sa,bo syrh,η indicate the presence of a conjunction, but are indeterminate as to the presence of the article. And as is often the case, manuscript 1678 all by itself gives us clues as to all the variants that ever existed. ManuScript 1678 is especially important in the Apocalypse of John, the book of Revelation.

53 3:1b txt

a - καὶ εἰ tines ἀπειθοῦσιν Ψ² K A Ψ 093 33 307 623 (2464) 2805 TR TG AT VS BG RP SBL NA28
b - εἰ καὶ tines ἀπειθοῦσιν C K 0142 1175 1243 1739

54 Ephesians 5:33, “and the wife see that she reverence her husband.”

55 3:4 txt a- πραέως καὶ ἱουχίου Ψ² K L 049 33 623 ath clem did TG VS SBL NA28 // b- πραέως καὶ ἱουχίου A C P 0142 Ψ 093 307 1243 1735 1739 2805 AT BG // πραέως καὶ ἱουχίου Ψ² K L T G WH SBL // c- πραέως προς ἱουχίου Ψ² K Ψ 0142 1243 1735 1739 2805 AT BG // d- πραέως καὶ ἱουχίου 1175 // ἐ- ἱουχίου καὶ πραέως B cop² bo WH // πραέως syrh // a/d cop²sa syrh // a/d/e lat-a,s,v,t // lac Ψ⁷ 048 0206 0247 0285 εἰς τὸν θεοῦ 1243 NA28 // εἰς τὸν θεοῦ Ψ 0142 2464 TR AT BG // ἐπὶ θεοῦ K L P 093 623 2805 RG // indeterminate lat cop syrh // lac Ψ⁷ Ψ⁸ 048 093 0206 0247 0285 εἰς τὸν θεοῦ. The editors of the NA28 // ECM2 consider the asterisked readings with and without τὸν to be of equal weight.


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1Pe 3:7 Οἱ ἀνδρὲς ὁμοίως συνοικούντες κατὰ γυναῖκα, ὡς ἁγιοτέρως σκεύει τὸ γυναικεῖον ἄπονέμουντες τιμῆν, ὡς καὶ συγκληρονόμοι συγκληρονόμοι \(^{60}\) χάριτος ζωῆς, εἰς τὸ μὴ ἐγκόπτεσθαι τὰς προσευχὰς ὑμῶν.

7Likewise husbands, dwelling together according to knowledge: as to a more delicate vessel, assigning to the woman a special care, and like you are co-heirs of the gracious privilege of life, so that your prayers will not be hindered.

1Pe 3:8 Ὑδὲ τὲ τέλος πάντων ὀμφρόνεσ, συμπαθεῖς, φιλάδελφοι, εὐσπλαγχνοὶ, ταπεινόφρονες φιλόφρονες,\(^{62}\)

8Finally, everyone, be all of one mind, sympathetic, loving the brethren, compassionate, humble-minded,

1Pe 3:9 μὴ ἀποδιδόντες κακὸν ἀντὶ κακοῦ ἢ λοιδορίαν ἀντὶ λοιδορίας τούταντίον δὲ εὐλογοῦντες, +εἰδότες ὅτι εἰς τοῦτο ἐκλήθητε ἵνα εὐλογίας κληρονομήσητε.

9not returning evil for evil, or insult for insult, but instead blessing, because to this you were called, so you might inherit blessing.

1Pe 3:10 ὅ γὰρ ἐδέλετο ζωὴν ἀγαθὰν καὶ ἰδεῖν ἑορτασμὸν ἁγίας παρθένου τῆς γλώσσας +αὐτοῦ\(^{64}\) ἀπὸ κακοῦ καὶ χείλη +αὐτοῦ\(^{65}\) τοῦ μὴ λαλῆσαι δόλον,

10For "He who wants to love life and see good days must restrain his tongue from evil, and his lips, to speak no guile;"

\(^{58}\) 3:6b Genesis 18:12, "after I am grown old shall I have this pleasure, with my master being old as well?" The Hebrew for "my master" is **יהוק**.

\(^{60}\) 3:7b Or also possibly, "not fearing with any hysteria." The word ἐπόθος can mean both "how" one is fearing, that is, fearing "with" hysteria, or it can mean fearing "what causes" the hysteria, i.e., terrifying people, terrifying events or terrifying reports. The only other time this word is used in the Bible is in the Septuagint in Proverbs 3:25, where it is the latter use- do not be afraid of the thing that causes terror.

\(^{62}\) 3:9a,b The BDAG lexic says τιμή means in this context. Τιμή is the word for "value," here as in careful handling, like how you would hold a fragile and valuable vase when you are carrying it.

\(^{64}\) 3:10a The first translations of the Greek New Testament, into Latin, Coptic, and Peshitta Syriac, would add the possessive pronoun in order to accurately render the meaning of the Greek definite article.

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1Pe 3:11 ἐκκλινάτω δὲ -δὲ ἀπὸ κακοῦ καὶ ποιησάτω ἄγαθον, ζητησάτω εἰρήνην καὶ διωξάτω αὐτῆς.

1Pe 3:12 ὅτι ὑφαλμοὶ κυρίου ἐπὶ δικαίους καὶ ὡτα αὐτῶν εἰς δέσην αὐτῶν, πρόσωπον δὲ κυρίου ἐπὶ ποιούντας κακά.

12For the eyes of the Lord are on the righteous, and his ears open to their petition; but the face of the Lord is against those who do evil.”

1Pe 3:13 Καὶ τίς ὁ κακώσων ὑμᾶς ἐὰν τοῦ ἄγαθοῦ ζηλωταί μιμηταί 67 γένησθε;

13And who is going to harm you if you become devotees of good?

1Pe 3:14 ἀλλ’ εἴ καὶ πάσχοιτε διὰ δικαιοσύνην, μακάριοι. τὸν δὲ φόβον αὐτῶν μὴ φοβηθῆτε μὴ δὲ ταραχθῆτε,

14But, if you do suffer indeed because of righteousness, you become blessed ones. And do not fear their intimidations, or be troubled.

1Pe 3:15 κύριον δὲ τὸν Χριστὸν θεοῦ 68 ἀγίαστε ἐν ταῖς καρδίαις ὑμῶν, ἐτοιμοὶ +δὲ ἀεὶ πρὸς ἀπολογίαν παντὶ τῷ αἰτούντι υμᾶς λόγον περὶ τῆς ἐν ὑμῖν ἐλπίδος, +μετὰ πραύτητος καὶ φόβου—

15Instead, dedicate in your hearts Christ as Lord, always prepared for a speech in response to anyone who asks you the reason for the hope that is in you;

1Pe 3:16 ἀλλὰ μετὰ πραύτητος καὶ φόβου, 70 συνείδησιν ἔχοντες ἁγαθῶν, ἴνα ἐν ὧν καταλαλεῖσθε καταλαλοῦσιν υμῶν ὡς κακοποιῶν, 71 κατασχυνθῶσιν οἱ ἐπηρεάζοντες υμῶν τὴν ἁγαθὴν ἐν Χριστῷ ἀναστροφὴν.

16Only with humility and respect, 72 having your good conscience, in order that while you are spoken against, the ones abusing you may be shamed by your good conduct in Christ.

1Pe 3:17 κρείττον γὰρ ἀγαθοποιοῦντας, εἰ θελοὶ τὸ θέλημα τοῦ θεοῦ, πάσχειν ἢ κακοποιοῦντας.

17For it is better while doing good to suffer, if the will of God wills, than while doing evil.

66 3:11 txt δὲ ὑφιστάμεθα ἀπὸ κακοῦ καὶ ποιησάμεθα ἄγαθον, μετανοεῖτος, καταλαλοῦμεν, γενομένοις ἁγαθοποίουσιν ὡς κακοποιῶν.
67 3:13 txt ζηλωταί μιμηταί. Ως κακώσων ὑμᾶς ἐὰν τοῦ ἄγαθοῦ ζηλωταί μιμηταί γένησθε; 70 συνείδησιν ἔχοντες ἁγαθῶν, ἴνα ἐν ὧν καταλαλεῖσθε καταλαλοῦσιν υμῶν ὡς κακοποιῶν.
68 3:15α txt Χριστὸν θεοῦ. 68 3:15α txt Χριστὸν τὸν θεὸν. 68 3:15α txt Χριστὸν τὸν θεὸν.
69 3:15b txt δὲ καταλαλεῖσθε. 71 3:16 δὲ καταλαλεῖσθε. 71 3:16 δὲ καταλαλεῖσθε.
1Pe 3:18 ὁτι καὶ Χριστὸς ἀπεξ ἀμαρτιῶν ἐπαθεν, δίκαιος ὑπὲρ ἁμαρτιῶν, ἵνα ὑμᾶς προσαγάγῃ τῷ θεῷ, θανατοθεὶς μὲν σαρκὶ ζωοποιθεὶς δὲ πνεῦματι.

18Because indeed Christ died once for sins, the righteous on behalf of the unrighteous, that he might bring you to God, being put to death in the flesh, but made alive in the spirit,

1Pe 3:19 ἐν φύλαξι πνεύμασι πορευθεὶς κηρύσσεν,

19in which also he preached, when he went to the spirits that were in prison,

1Pe 3:20 ἀπεκθάνατον ποτε ὅτε ἀπεξεδέχετο ὁ τοῦ θεοῦ μακροθυμία ἐν ἡμέραις Ναὸς κατασκευαζομένης κιβωτοῦ εἰς ἧν ὀλίγοι ὀλίγαι, τοῦτ’ ἐστιν ὁκτὼ ψυχαί, διεσωθήσαν δι’ ὦδατος.

20to people who disobeyed long ago when the patience of God was waiting in the days of Noah while an ark was being prepared, in which a few, that is, eight souls, were saved through water.

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73 3:18a txt
a- περὶ ἀμαρτιῶν ἐπαθεν B K P 049 0142 TR AT BG RP SBL NA28
b- περὶ ἀμαρτιῶν ἐπαθεν cyr ms lat-c
c- περὶ ἀμαρτιῶν ὑπὲρ ὑμῶν ἐπαθεν 1678 geo
d- περὶ ἀμαρτιῶν ὑπὲρ ἡμῶν ἐπαθεν L 307 2464 2805
e- περὶ ἀμαρτιῶν ἐπαθεν cyr TG WH
f- ὑπὲρ ἀμαρτιῶν ἐπαθεν cyr

g- περὶ ἀμαρτιῶν ἡμῶν ἐπαθεν C*vid copms syrP
h- περὶ ἀμαρτιῶν ὑπὲρ ἡμῶν ἐπαθεν N2 C2 0285 33vid 623 1175 1243 1739 did VS
i- ὑπὲρ ἀμαρτιῶν περὶ ἡμῶν ἐπαθεν cyr
j- περὶ τῶν ἀμαρτιῶν ὑπὲρ ἡμῶν ἐπαθεν NR*
k- περὶ ἀμαρτιῶν ὑπὲρ ὑμῶν ἐπαθεν P72 A 1735
l- ὑπὲρ ἀμαρτιῶν ὑπὲρ ὑμῶν ἐπαθεν 1505
m- ὑπὲρ ἡμῶν ὑπὲρ ἀμαρτιῶν ἐπαθεν P72
n- ὑπὲρ ἀμαρτιῶν ἐπαθεν cyr ms did
o- ὑπὲρ ἡμῶν ἐπαθεν armms
e/f- lat-k,v copboms
e/f/g- lat-a,t
h/f/j- copb eth
h/j- syrh
k/l- armms
lac P74 p81 048 093 0206 0247 1575.

This phrase is very relevant to making sense of where Peter talks about having the same mind as Christ, “that he who has suffered in the flesh is finished with sin.”

74 3:18b txt ὑμᾶς P72 B P Ψ 049 0285 1175 1243 lat-t copms syrP,h,T arm WH RP SBL NA28 // ημᾶς N2 A C K L 0142 33 307 623 1739 2464 2805 cyr did petr-al lat-k,a,v copms,b bo syrhM geo TR TG TD AT VS BG // omit K* // lac P74 p81 048 093 0206 0247 1575. The UBS commentary: “...copyists would have been more likely to alter the second person to the first person (as more inclusive) than vice versa.”

75 3:19 There have been some scholars (i.e., J. J. Greisbach, J. R. Harris, J. Moffatt, E. J. Goodspeed) that suggested a conjectural emendation of “Enoch” here preaching to the spirits in prison, where they suggest ἐν φύλαξι ἐπαθεν originally emukaphen. But that, according to the UBS commentary, would “break the continuity of the argument by introducing an abrupt and unexpected change of subject from that of ver. 18.”

76 3:20 txt ὀλίγοι P72 K A B 049 0285 1735 2464 2805 or lat-k,c,v,t TG WH SBL NA28 // ὀλίγοι C K L Ψ 0142 0285 307 1175 1243 1739 cyr syrh TR AT VS BG RP SBL NA28 * // indeterminate copsa,b syrP // lac P74 p81 048 093 0206 0247 33 1575. *The editors of the NA28 / ECM2 consider the two readings to be of equal weight.

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Chapter 4

1Pe 4:1 Χριστοῦ οὖν παθόντος +ὑπὲρ ἡμῶνς σαρκὶ καὶ υἱὲς τὴν αὐτὴν ἐννοιαν ὀπλίσασθε, ὥσπερ ὁ παθῶν ἐν σαρκὶ πέπαιναι ἀμαρτίας.

1Therefore Christ having suffered in the flesh, you also arm yourselves of the same mind, that someone who has suffered in the flesh is finished with sin.

1Pe 4:2 εἰς τὸ μηκέτι ἀνθρώπων ἐπιθυμίας ἀλλὰ θελήματι θεοῦ τὸν ἐπιλοιπὸν ἐν σαρκὶ βιώσας χρόνον.

2To the result that, the time he still has left in the flesh he lives not for human desires any longer, but rather for the will of God.

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78 3:21β txt καὶ ἡμᾶς ἀντίτυπον νῦν σῶζει L cyr TR ἀντίτυπον νῦν καὶ ἡμᾶς σῶζει K 0142 307 AT BG RP καὶ ἡμᾶς ἀντίτυπον νῦν σῶζει π ⁷⁲ A B Ψ 049 0285 33 623 1175 1243 1739 2805 syr rh TG WH VS SBL NA28 καὶ ἡμᾶς νῦν ἀντίτυπον σῶζει Ψ καὶ ἡμᾶς ἀντίτυπον σῶζει 0285 ² 2464

lac π ⁷⁴ Ψ⁸¹ 048 093 0206 0247 33 1575


80 4:1α txt omit π ⁷² B C Ψ 049* 0285 1243 1739 nest lat-v,t cop sa geo TG WH VS SBL NA28 // ὑπὲρ ἡμῶν Ψ* ⁴⁹* syr rh Ψ⁷⁴ Ψ⁸¹ 048 093 0206 0247 1575. The UBS textual commentary: “The reading that best explains the others is παθόντος, which is strongly supported by . . . . In order to express the idea more fully some copyists added ὑπὲρ ἡμῶν . . . . while others added ὑπὲρ ἡμῶν . . . Had either of the latter readings been original, no adequate reason can account for the absence of the prepositional phrase from the best representatives of both the Alexandrian and the Western types of text.”

81 4:1β txt σαρκὶ π ⁷² Ψ* A B C Ψ 049 307 623 1175 1243 1735 1739 2464 2805 TG WH VS SBL NA28 // ἐν σαρκὶ Κ P 0142 TR AT RP // indeterminate lat cop syr lac π ⁷⁴ Ψ⁸¹ 048 093 0206 0247 0285 33 1575.

82 4:1c txt πέπαιναι ἀμαρτίας π ⁷² Ψ* A C 307 623 1175 1243 1735 1739 2464 2805 TR TG AT VS BG RP SBL NA28 // πέπαιναι ἀμαρτίας 049 056 0142 // πέπαιναι ἀμαρτίας (assim. to following ἀμαρτίας) Ψ* B Ψ WH indeterminate lat-a,v,t syr rh lac π ⁷⁴ Ψ⁸¹ 048 093 0206 0247 2805 33 1575. The coptic and syriac Harklean versions could be considered to agree with all of the above readings except that of B.

83 4:1d Peter does not here mean to imply that Jesus had “stopped sinning” or had ever sinned, but rather that he had “dealt with sin once for all,” that he had finished taking care of the problem of sin, by means of his suffering and death; see 3:18.

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1Pe 4:3 ἀρκετός γὰρ ἕμιν ὁ παρελθὼν χρόνος +τοῦ βίου τὸ βουλήμα θέλημα τὸν ἐθνῶν κατεργάσθαι κατεργάσασθαι, πεπορευμένους ἐν ἁσελγείας, ἑπιθυμίας, οἰνοφλυγίας, κόμως, πότως, καὶ ἀθείμος εἰδουλολατρίας.

3For enough is the time lost away for you to have carried out the goal of the Gentiles, having gone on in promiscuity, lusts, debaucheries, carousals, drinking bouts, and serving idols.

1Pe 4:4 ἐν οἴ δὲ ξενίζονται μὴ συντρεχόντων ὑμῶν εἰς τὴν αὐτὴν τῆς ἁσωτίας ἀνάχωσιν, βλασφημοῦντες: 87 in which since you are not joining them in the same excess of indulgence, they think it strange, denigrating you.

1Pe 4:5 οἱ ἀποδόουσιν λόγον τοῦ ἐτόιμως ἔχοντι κρίνας ζῶντας καὶ νεκροὺς:

5They will have to give an explanation to the one that is about to judge the living and the dead.

1Pe 4:6 εἰς τούτο γὰρ καὶ νεκροῖς εὐγγελίσθη ἵνα κρίθωσι μὲν κατὰ ἀνθρώπους σαρκὶ ζῶσι δὲ κατὰ θεὸν πνεύματι.

6It is for that reason as well the gospel is preached to the dead. 89 On the one hand so they might be judged according to humans in the flesh; on the other hand in the hope they might live according to God in the Spirit.

84 For a/b/e/h +τοῦ βίου in v. 3. The phrase ἐν ἁσελγείας, ἑπιθυμίας, οἰνοφλυγίας, κόμως, πότως, καὶ ἀθείμος εἰδουλολατρίας may be an omission of πεπορευμένους. See DFT §333.

85 For a/b/e/h ἐν ἁσελγείας, ἑπιθυμίας, οἰνοφλυγίας, κόμως, πότως, καὶ ἀθείμος εἰδουλολατρίας in v. 4. See DFT §333.

86 For a/b/e/h ἐν ἁσελγείας, ἑπιθυμίας, οἰνοφλυγίας, κόμως, πότως, καὶ ἀθείμος εἰδουλολατρίας in v. 5. See DFT §333.

87 For a/b/e/h ἐν ἁσελγείας, ἑπιθυμίας, οἰνοφλυγίας, κόμως, πότως, καὶ ἀθείμος εἰδουλολατρίας in v. 6. See DFT §333.
1Pe 4:7  Πάντων δὲ τὸ τέλος ἡγιασκεν. σωφρονήσατε οὖν καὶ νήσατε εἰς +τὰς ἐποπευχὰς.
 7Now the end of all things has drawn near. Be soberminded therefore, and be sober for prayers.

1Pe 4:8  πρὸ πάντων δὲ τῆς ἡγιασμοῦ ἡ ἐκτείνει ἔχοντες, ὅτι ἡ ἡγιασμὸς καλύπτει πλῆθος ἄμαρτίων.
 8Above all else have fervent love between each other, because love covers a multitude of sins.

1Pe 4:9  φιλοξενοῦντες εἰς ἄλληλους ἄνευ γογγυσμοῦ γογγυσμῶν.
 9Be hospitable to one another without grumbling.

1Pe 4:10  ἐκαστὸς καθὼς ἔλαβεν χάρισμα, εἰς ἑαυτὸς αὐτὸ διακονοῦντες ὡς καλοὶ οἰκονόμοι ποικίλας χάριτος θεοῦ.
 10According to how each person has received a gift, minister it to each other as good stewards of the manifold grace of God:

1Pe 4:11  εἰ τὰς λαλεῖ, ὡς λόγια θεοῦ· εἰ τὰς διακονεῖ, ὡς ἐξ ἵσχυς ὡς ὡς ὑπεράσπισε ὁ θεὸς· ἵνα ἐν πάσιν διδάσκαλον ὁ θεὸς διὰ Ἰησοῦ Χριστοῦ, ὃς ἐστιν ἡ δόξα καὶ τὸ κράτος εἰς τοὺς αἰῶνας τῶν αἰωνίων· ἀμήν.
 11If anyone speaks, as the oracles of God; if anyone serves, as by the power that God supplies; such that in everything God will be glorified, through Jesus Christ, whose is the glory and the power for ever and ever. Amen.

1Pe 4:12  Ἀγαπητοὶ, μὴ ἐξεῖσεθε τῇ ἐν ὑμῖν πυρόσκιε πρὸς πειρασμὸν ὑμῖν γινομέν ὡς ἐξου ὑμῖν συμβαίνοντος.
 12Beloved, do not be surprised at the fiery trial happening with you to test you, as if it is an odd co-incidence,

1Pe 4:13  ἀλλὰ καθὼς κοινωνεῖτε τοῖς τοῦ Χριστοῦ παθήμασιν χαίρετε, ἵνα καὶ ἐν τῇ ἀποκάλυψι τῆς δόξης αὐτοῦ χαρῆτε ἀγαλλιώμενοι.

to be saved who is already in Hades. Romans 6:23 says “it is appointed unto man once to die, and after that the judgment.” In the story of the Rich man and Lazarus in Luke 16, the rich man was in the partition of Sheol / Hades that was for the condemned, and Lazarus was in the partition for the righteous. Abraham rebuffed the rich man’s request for relief. That man got no more chances. Of course you are going to believe in the gospel once you are burning in hell. But the deal from God is that you have to repent and believe before you die, while you are still alive in the flesh. You don’t get any more chances after you die. This applies to Old Testament era people.

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93 4:8a txt omit ψ²7 Ν Αiid B Ψ 33 33 lat-a,v,t TG VS SBL NA28 // +δὲ Κ Λ Π 049 0142 307 623 1175 1243 1735 2464 2805 antiquo lat-s cop⁸⁴⁸μας,bo syr-h TR AT BG RP // indeterminate syrP // lac ψ⁷⁴ ψ⁸¹ C 048 093 0206 0247 0285 £1575.
95 4:8c txt καλύπτει Α Β Κ Π Ψ 0142 33 307 623 1175 1243 1735 2464 2805 antiquo clehm did dor-gaz lat-a,c,s,v,t TG VS BG SBL NA28 // καλύπτει ψ²7 Ν Λ Π 049 TR AT RP // indeterminate cop syr // lac ψ⁷⁴ ψ⁸¹ C 048 093 0206 0247 0285 £1575.
96 4:9 txt γογγυσμοῦ ψ²7 Ν Α Β Ψ 0142 33 623 1175 1243 1735 2464 2805 antiquo lat-s,t syrP,h TG VS SBL NA28 // γογγυσμῶν Κ Λ Π 049 307 TR AT BG RP // indeterminate cop⁸⁴⁸μας,bo // lac ψ⁷⁴ ψ⁸¹ C 048 093 0206 0247 0285 £1575.
97 4:11α txt ἡς Ψ²7 Ν Α Β Κ Λ Π Ψ 0142 33 307 623 1175 1243 1735 2464 2805 antiquo apoll lat-s,t cop⁸⁴⁸μας,bo syrP,h TR TG VS SBL NA28 // ὡς Κ Λ Π 049 AT BG RP // lac ψ⁷⁴ ψ⁸¹ C 048 093 0206 0247 0285 £1575.
98 4:11b txt εἰς τοὺς αἰῶνας τῶν αἰώνων· ἀμήν Ν Α Β Κ Λ Π Ψ 049 0142 33 307 TR TG WH AT VS RP SBL NA28* // εἰς τοὺς αἰῶνας· ἀμήν ψ²7 623 1175 1243 1735 2464 2805 cop⁸⁴⁸μας,bo syrP,h BG NA28* // lac ψ⁷⁴ ψ⁸¹ C 048 093 0206 0247 0285 £1575. The editors of the NA28 / ECM2 consider the two asterisked readings to be of equal weight.

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but rather rejoice; insofar as you are sharing in the sufferings of Christ in order that you may also rejoice in the revelation of his glory, exulting.

1Pe 4:14 εἰ ὄνειδίζεσθε ἐν ὀνόματι Χριστοῦ, μακάριοι, ὅτι τὸ τῆς δόξης καὶ τὸ τοῦ θεοῦ πνεῦμα ἐφ' υμᾶς ἀναπαύεται. +κατὰ μὲν αὐτοὺς βλασφημεῖται, κατὰ δὲ υμᾶς δοξάζεται

15If you are reproached because of the name of Christ, blessed are you. That means the glory and the Spirit of God rest upon you!

1Pe 4:15 μὴ γάρ τις υμῶν πασχέτω ὡς φονεύς ἢ κλέπτης ἢ κακοποιὸς ἢ ὡς ἀλλοτριπτικός.

Certainly none of you should be suffering as a murderer or a thief or an evildoer, or as a pryer into other people's business;

1Pe 4:16 εἰ δὲ ός Χριστιανός, μη αἰσχυνεσθω, δοξαζομαι δε τον θεον εν τω μερε τουτω.

but if it is for being a Christian, let him not be downcast, but praise God because of this.

1Pe 4:17 ὅτι ο χαιρος του αρξασθαι το κρίμα απο του οικου του θεου; ει δε πρωτον αφ' ήμων, τι το τελος των απειθουντων τω του θεου ευαγγελιω;

Because the time has come for judgment to begin, starting with the household of God. And if firstly with us, what will be the fate of those disobeying the gospel of God?

1Pe 4:18 και ει ο δικαιος μολις σοφεται, ο ασεβης και αιματωλος ποι φωνεται;

And if the righteous person is barely saved, where will the ungodly and the sinner appear?

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1Pe 4:19 ὡστε καὶ οἱ πάσχοντες κατὰ τὸ θέλημα τοῦ θεοῦ +ὡς\textsuperscript{103} πιστῇ κτίστῃ παρατιθέσθωσαν τὰς ψυχὰς αὐτῶν ἐν ἀγαθοποιίᾳ.

\textsuperscript{103}So then those suffering according to the will of God should commit their souls over to a faithful creator, all the while doing good.

Chapter 5

1Pe 5:1 Πρεσβυτέρους ὑμῶν τοὺς \textsuperscript{105} ἐν ὑμῖν παρακαλῶ ὁ συμπρεσβυτέρος καὶ μάρτυς τῶν τοῦ Χριστοῦ παθημάτων, ὁ καὶ τῆς μελλούσης ἀποκαλύπτεσθαι δόξης κοινονός,

\textsuperscript{105}Being a co-elder, and a witness of the sufferings of Christ, and a sharer also of the glory about to be revealed, the elders among you therefore I exhort:

1Pe 5:2 ποιμάνατε τὸ ἐν ὑμῖν ποιμίνων τοῦ θεοῦ, ἐτεισκοποῦντες\textsuperscript{106} μὴ ἀναγκαστῶς ἀλλ' ἐκουσίως κατὰ θεόν, -κατὰ θεόν\textsuperscript{107} μηδὲ αἰσχροκερδῶς ἀλλὰ προθύμως,

\textsuperscript{106}Shepherd the flock of God among you, overseeing not from compulsion but voluntarily for God, not from greed for money, but from amateur zeal;

1Pe 5:3 μηδ' ὄς κατακυρεύοντες τῶν κλήρων ἅλλα τύποι γινόμενοι τοῦ ποιμινοῦ·

\textsuperscript{107}not as exercising lordship over your charges, but being examples for the flock.

1Pe 5:4 καὶ φανερωθέντος τοῦ ἀρχιποιμόνος κοιμιεῖσθε τὸν ἀμαράντινον τῆς δόξης στέφανον.

4And when the chief shepherd appears, you will receive the unfading crown of glory.

1Pe 5:5 ὁμοίως, νεώτεροι, ὑποτάγατε πρεσβυτέροις. πάντες δὲ ἄλληλοις +ὑποτασσόμενοι\textsuperscript{108} τὴν ταπεινοφροσύνην ἐγκομιβῶσαθε, ὡστε ὁ θεὸς\textsuperscript{109} ὑπερηφάνοις ἀντιτάσσεται ταπεινοῖς δὲ δίδωσιν χάριν.

\textsuperscript{108}και ὀπερφανοίς us did cop

\textsuperscript{109}Likewise, young people, submit yourselves to the older people. And everyone, tie on the apron of humility toward one another, because God opposes the proud and gives grace to the humble.

\textsuperscript{103}4:19a txt omit \textsuperscript{\textdegree} X A B Ψ 33 623\textsuperscript{T} 1175 1243 1735 1739 2464 2805 ath procop lat-v,t cop\textsuperscript{sa,bo} TG WH TD VS SBL NA28 // +ὡς K L P 049 0142 307 623Z lat-hil syrh,h TR AT BG RP // lac ψ\textsuperscript{81} Κ 048 093 0206 0247 0285 11575.

\textsuperscript{104}4:19b txt ἀγαθοποιίας X B K L P 049 0142 307 cop\textsuperscript{sa,bo} syrh TR TG WH AT BG RP SBL NA28 // ἀγαθοποιίας X\textsuperscript{\textdegree} A Ψ 33 623 1175 1175 1735 1739 2464 2805 lat-v,t syrP VS // lac ψ\textsuperscript{81} Κ 048 093 0206 0247 0285 11575.

\textsuperscript{105}5:1 txt οὖν τοὺς Ν Ψ 307\textsuperscript{cvid} 623 1175 1735 2464 2805 cyr cop\textsuperscript{sa,ms} TD VS // τοὺς K L P 049 0142 33 307\textsuperscript{e} 1243 1739 11575 did TR AT BG RP NA28 // οὖν ψ\textsuperscript{81} A B K L SBL TG W // lac ψ\textsuperscript{81} Κ 048 093 0206 0247 0285.

\textsuperscript{106}5:2a txt ἐπισκοποῦντες X\textsuperscript{\textdegree} Ψ 33 623 1175 1735 1739 2464 2805 11575 TR BG AT VS BG RP SBL NA28 // ἐπισκοπεῖσθαι 1175 // rell. lat cop\textsuperscript{b} syr,h read as one of the first two readings // omit Κ B anast-s did cop\textsuperscript{sa} TD WH // lac ψ\textsuperscript{81} Κ 048 093 0206 0247 0285.

\textsuperscript{107}5:2b txt a- κατὰ θεόν \textsuperscript{\textdegree} Ψ 33 623 1175 1243\textsuperscript{cvid} 1735 1739 2464 2805 antioch TG TD VS SBL NA28 // b- κατὰ τὸν θεόν 1243* // c- omit B K L P 049 0142 307 anast-s syrP TR WH AT BG RP // a/b lat-v,t cop\textsuperscript{sa,bo} syrh,h eth // ? lat-s // lac ψ\textsuperscript{81} Κ 048 093 0206 0247 0285.

\textsuperscript{108}5:5a txt omit \textsuperscript{\textdegree} X A B Ψ 33 623\textsuperscript{T} 1175 1243 1739 2464 2805 antioch lat-s,v,t cop\textsuperscript{sa,bo} syrP TG TD WH VS SBL NA28 // ὑποτασσόμενοι K L P 049 0142 307 623\textsuperscript{z} 1735 syrh TR AT BG RP // ἀγαπήσατε ψ // lac ψ\textsuperscript{81} Κ 048 093 0206 0247 0285.

\textsuperscript{109}5:5b txt ὁ θεὸς rell. grk. TR TG AT VS BG RP SBL NA28 // (ὁ) θεὸς WH // θεὸς ψ\textsuperscript{81} B 33 630 1718 // ὁ κύριος 429 522 630 1718 // lac ψ\textsuperscript{81} Κ 048 093 0206 0247 0285 1156 1112 114425 pr. With the article, this whole exact sentence is found in James 4:6: ὁ θεὸς ὑπερηφάνοις ἀντιτάσσεται ταπεινοῖς δὲ δίδωσιν χάριν. Without the article here, it is not. The LXX in Prov. 3:34 is κύριος ὑπερηφάνοις ἀντιτάσσεται, ταπεινοῖς δὲ δίδωσιν χάριν.

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1Pe 5:6  Ταπεινώθητε ὃν ὑπὸ τὴν κραταιάν χείρα τοῦ θεοῦ, ἵνα υἱὰς ὑψώσῃ ἐν καιρῷ.\\[110\]
6 Be humbled therefore under the mighty hand of God, so he may exalt you in his time,
1Pe 5:7  πᾶσαν τὴν μέριμναν ὑμῶν ἐπηρύμαντες ἐπ’ αὐτῶν, ὅτι αὐτῶ μέλει περί ὑμῶν.
7 casting every worry of yours onto him, because it matters to him about you.
1Pe 5:8  νήψατε, γρηγορήσατε. ὁ ἀντίδικος ὑμῶν διάβολος ὡς λέων ὄρυξμενος περιπατεῖ ὃτιν ὑμῶν καταπιεῖν καταπιέσαι.\\[113\]
8 Be sober, be alert. Your adversary, the devil, is like a lion walking about, seeking someone to devour;
1Pe 5:9  ὃς ἀντίστητι στρεφεῖ τῇ πίστει, εἰδότες τα αὐτὰ τῶν παθημάτων τῇ ἐν κόσμῳ ὑμῶν ἀδελφότητι ἐπιτελεῖσθαι.
9 whom you resist firmly in the faith, knowing that the same kind of suffering is being imposed upon your brethren in the world.

\[\text{http://bibletranslation.ws/palmer-translation/}\]
1Pe 5:10 ὁ δὲ θεὸς πάσης χάριτος, ὁ καλέσας ὑμᾶς εἰς τὴν αἰωνίαν αὐτοῦ δόξαν ἐν Χριστῷ, ὁλίγον παθόντας αὐτὸς καταρτίσει καταρτίσαι ὑμᾶς,116 στηρίζει, σθενώσει, θεμελιώσει.

10But the God of all grace, who called you into his eternal glory in Christ, he himself whenever you suffer a little will adjust you, confirm, strengthen, found you.

1Pe 5:11 αὐτῶ +ἡ δόξα καὶ τὸ κράτος eἰς τοὺς αἰώνας +τῶν αἰώνων,118 ἀμήν.

11The power is with him for ever. Amen.

1Pe 5:12 Διὰ Σλοβανοῦ ὑμῖν τοῦ πιστοῦ ἄδελφοῦ, ὡς λογίζομαι, δὴ ὁλίγων ἔγγραφα, παρακαλῶν καὶ ἐπιμαρτυρῶν ταύτην εἶναι ἀληθῆ χάριν τοῦ θεοῦ· εἰς ἑν τίτι ἐστίκατε.119

12It was by way of Silvanus, a brother who is faithful by my reckoning, that I have written to you with a few words, exhorting you, and bearing witness that this grace in which you stand is the true grace of God.

1Pe 5:13 ἀστάξεται ὑμᾶς ἐν Βαβυλῶνι συνεκλεκτῆ καὶ Μάρκος ὁ υἱός μου.

13The church of fellow chosen ones in Babylon greets you, and also Mark my son.

1Pe 5:14 ἀναπάσασθε ἀλλήλους ἐν φιλήματι ἀγάπης. εἰρήνη ὑμῖν πᾶσιν τοῖς ἐν Χριστῷ Ἰησοῦ.120 +Αμήν.121

14Greet one another with a kiss of “agape” love. Peace be unto you, all who are in Christ Jesus.

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115 5:10a txt ἐν Ἰησοῦ Ν 0206vid (omit Ἰησοῦ but indetern. re. τῷ copsa syrh) TD SBL NA28* // ἐν τῷ Ἰησοῦ B // ἐν Ἰησοῦ Ν 1739 A K L P Ψ 33 307 623 1175 1243 1735 1739 2464 2805 lat-v, t copbo syrh, ha eth TR [TG] [WH] AT VS BG RP // lac 974 sq, 81 cl 048 0142 0206 0247 0285 1575. *The editors of the NA28 / ECM2 consider the SBL and RP readings to be of equal weight.

116 5:10b txt καταρτίσει στηρίζει σθενώσει θεμελιώσει Ν 33 623 1243f 1739f 2464 2805 (copasms, bo) arm VS SBL NA28 974 (vid) 1175 lat- t (syrh)

καταρτίσει στηρίζει σθενώσει θεμελιώσει A B WF 0206vid lat-v copasms TG WH
καταρτίσει υἱός στηρίζει σθενώσει θεμελιώσει Ν 1735 33 623 1735 2464 2805 (copasms, bo) AT
καταρτίσεις υἱόν στηρίζει σθενώσει θεμελιώσει Ν 1735 33 623 1735 2464 2805 (copasms) // re articles) TR AT VS BG RP // ή δόξα καὶ τὸ κράτος καὶ τῇ τιμῇ syrh // lac 974 sq, 81 cl 048 0142 0206 0247 0285 1575.

117 5:11a txt τὸ κράτος Α β Ψ (0206 lat-v, t re τὸ) geo TG TD WH SBL NA28 // κράτος 972 (0206 lat-v, t re τὸ) // ή δόξα κράτος Κ 049 0142 // τὸ κράτος καὶ ή δόξα 33 623 1175 1243 1735 2464 2805 copbo arm // ή δόξα copasms // ή δόξα καὶ τὸ κράτος Ν 1735 33 623 1175 1243 1735 2464 2805 copassms // re articles) TR AT VS BG RP // ή δόξα καὶ τὸ κράτος καὶ τῇ τιμῇ syrh // lac 974 sq, 81 cl 048 0142 0206 0247 0285 1575.

118 5:11b txt τοὺς αἰώνας 972 B 307 copbo arm WH NA28* // εἰς τοὺς αἰώνας τῶν αἰώνων Ν Α Κ Λ Ψ 049 0142 0206 vid 33 623 1175 1243 1735 1739 2464 2805 syrh t lat-v, t copasbsms syrh, hae geo eth TR TG AT VS BG RP NA28* // lac 974 sq, 81 cl 048 0142 0206 0247 0285 1575. *The editors of the NA28 / ECM2 consider the two readings to be of equal weight.


120 5:14a txt ἐν Ἰησοῦ Ἰησοῦ Ν 049 0142 307 623 1175 1243 1735 2464 2805 anast-a lat-t copasms, bo syrh TR AT VS BG RP NA28* // ἐν Ἰησοῦ A β Ψ 33 vid 2464 lat-v copasms, bo smss syrh TG WH SBL NA28* // omit/lack εἰρήνη to end 972 // lac 974 sq, 81 cl 048 0142 0206 0247 0285 33 1575. *The editors of the NA28 / ECM2 consider the two asterisked readings to be of equal weight.

121 5:14b txt omit 972 A B Ψ 1175 1243 1735 2464 2805 lat-v copas, bo eth TG WH VS SBL NA28 // ἀμήν Ν Α Κ Λ Ψ 049 0142 307 623 1735 1739C 2464 2805 lat-t syrh, bo smss ethms TR AT BG RP // lac 974 sq, 81 cl 048 0142 0206 0247 0285 33 1575.
Endnotes to 1 Peter

1 Peter Endnote #1 Unwritten Implications

In this epistle, Peter sometimes leaves the reader to supply the finish of a thought, particularly an unspoken object of a verb.

3:2 when they observe your pure conduct is with reverence for them.
4:4 they think it’s weird, denigrating you.
4:10 according to how each person has received a gift, minister it to each other...
5:6 so he may exalt you in his time.

1 Peter Endnote #2 Peculiar Aorists

The First Epistle of Peter contains several of what some have called “peculiar aorists.” Yet, they seem peculiar only to us of modern times or other languages, since the primary meaning of the ancient Greek tense was not time- past, present or future, but instead, “kind of action.” These instances of aorist below by Peter, do not mean past or present or future, and I suppose what may be peculiar about them, is they do not even express “kind of action,” but simply that they happen. Though the English words “dries up” and “falls” sound like present time to us, that is not what is conveyed. What is conveyed is simply that it happens at some point. It is the same with the gospel “is preached” to the dead. The focus is not at what time it is preached, or how often or continuously it is preached, but simply that it gets preached to the dead, for the reasons Peter then states. These aorists are probably what the BDF grammar calls “gnomic aorists.” BDF §333.

1Pe 1:24 διότι πᾶσα σάρξ ως χόρτος, και πᾶσα δόξα αὐτῆς ως ἀνθὸς χόρτων. ἔξηράνθη ὁ χόρτος, καὶ τὸ ἄνθος ἐξέπεσεν.

²⁴because all flesh is like grass, and all its glory like the flower of grass. The grass dries up, and its flower falls off,

1Pe 3:6 ὡς Σάρρα ὑπήκουσεν τῷ Ἀβραάμ, κύριον αὐτὸν καλοῦσα. ἢς ἐγενήθητε τέκνα ἁγαθοποιοῦσαι καὶ μὴ φοβούμεναι μηδεμίαν πτόησιν.

⁶like how Sarah obeyed Abraham, calling him lord; whose daughters you have become, doing good, and not fearing any terror.

(Many translators render this aorist ἐγενήθητε as “whose daughters you are.” Or, “whose daughters you will become.”)

1Pe 4:6 εἰς τούτο γὰρ καὶ νεκρῶς εὐηγγελίσθη ἵνα κριθοῦσι μὲν κατὰ ἀνθρώπους σαρκὶ ζῶσι δὲ κατὰ θεὸν πνεῦματι.

⁶It is for that reason as well the gospel is preached to the dead. On the one hand so they might be judged according to humans in the flesh; on the other hand in the hope they might live according to God in the Spirit.

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### Principal Witnesses to 1 Peter

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**LATINS:**

| lat-s | VII | it¹ | Old Spanish text from African sources; principal witnesses: Ms 67 (7th Century), PRIS (Priscillian), PS-AU spe (the Pseudo-Augustinian Speculum) |
| lat-k | III |   | Old text of Carthage at the time of Cyprian (CY) |
| lat-v | IV/V |   | Vulgata, a thorough revision following the Greek text; earliest witnesses: HI (Hieronymus), PEL (Pelagius), Caelestius |
| lat-t | VI | (65) it² | Later text, attested in the 5th/6th cent. in Africa, Spain, Gaul, and Ireland, Italy; readings in the Vulgate tradition; in some instances already in FU (Fulgentius), Facundus (FAC), Epiphanius Scholasticus |

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(EP-SC), Ambrose (AM), Rufinus (RUF), Augustine (AU)

| lat-a | V | Readings either peculiar to Augustine, or first attested by him (cf. VI p. 65*). |
| lat-c | ? | Pseudo-Hilary, Apologia (PS-HIL ap); later African texts related to K, particularly quotations in AU, if their text is also found in other witnesses; parts of 271 |

55 | V | i\textsuperscript{th} | 1 Pet 4:17 - end |
67 | VII | i\textsuperscript{t} | 1 Pet 1:1-7; 1:22- 2:9; 3:1-14 |
64 | VI/VII | i\textsuperscript{r} | 1 Pet 1:8-19; 2:20- 3:7; 4:10-end |
53 | VI | i\textsuperscript{t8} | 1 Pet 1:1-18; 2:4-10 |
32 | VI | i\textsuperscript{tw} | 1 Pet 2:18-25; 3:8-18; 4:7-9,18,19 |
65 | VIII | i\textsuperscript{t} | 1 Pet 2:9- 4:15 |
1 | VII-IX | i\textsuperscript{t} |

Other Versions

| cop\textsuperscript{sa} | III-X | Sahidic Coptic | There are many small fragmentary manuscripts, & later editions |
| cop\textsuperscript{bo} | IX | Bohairic Coptic | There are many small fragmentary manuscripts, & later editions |
| syr\textsuperscript{p} | V | Syriac Peshitta |
| syr\textsuperscript{h} | VII | Harklean Syriac |
| arm | V/VI | Armenian |
| geo | V/VI | Georgian |
| eth | 500 | Ethiopic |

CHURCH FATHERS: Note: I did not cite any writer whose date is unknown

| am | IV | Amonas Antonii discipulus |
| anast-a | VI | Anastasius I Antiochensis |
| anast-s | VI | Anastasius Sinaita |
| andr-cr | VIII | Andreas Cretensis |
| antioch | VII | Antiochus Monachus |
| apoll | IV | Apollinaris Laodicensis |
| ast-a | V | Asterius Amasenus |
| ast-s | IV | Asterius Sophista/Anonymus? |
| ath | IV | Athanasius Alexandrinus |
| aug | 430 | Augustine |
| bars | V | Barsanuphius et Johannes |
| bas | IV | Basilii Caesariensis |
| bas sel | V | Basilii Seleuciensis |
| chrys | V | Johannes Chrysostomus |
| clem | <215 | Clement of Alexandria |
| cyr | V | Cyrillius Alexandrinus, |
| cyr-h | IV | Cyrillius Hierosolymitanus |
| dam | VIII | Johannes Damascenus |
| did | IV | Didymus Alexandrinus |
| dion-al | III | Dionysius Alexanderinus |
| dor gaz | VI | Dorotheus Gazaenus |
| epiph | V | Epiphanius Constantiensis |
| eus | IV | Eusebius Caesariensis |
| eustr | VI | Eustratius Constantinopolitanus |

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Abrev. | Date | Greek New Testament Editions: |
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"It is not for Christian scholars to fear true criticism or its results: the object of true criticism is not to alter scripture dogmatically on the judgment of any individual, but it is to use the EVIDENCE which has been transmitted to us, as to what the holy men of God, inspired by the Holy Ghost actually wrote. In this, as in any other Christian service, the blessing and guidance of God may be sought, by those who know the privileges resulting to the believing soul from the redemption of His Son.” (Tregelles's Greek New Testament: Introductory Notice, Part 1, ii)."
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